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In the nineteenth century, Germany, a community habituated to a belief in divine rights and led by a state "with no cultural traits other than a medieval militarism resting on a feudally servile agrarian system", took over the English technological system. The new business development made for the larger Germany. The state removed the barriers while rigidly pruning back inimical political popular sentiment and distributing favors to the masses by class legislation. The industrial leaders did not need to spend their time on being gentlemen. That social position was already monopolized by the feudal nobility whose traditions made it easy for the Imperial-State to organize them as military specialists. Military traditions, not wholly Prussian, were carefully kept and discipline and tutelage fitted well into the scheme of a large-scale production. But the result is to leave Germany as a cultural community "in an eminently unstable transitional phase". She has not forgotten enough of the old nor fully assimilated western civilization. The Imperial-State has directed the new development into a new form of the old dynastic state aggression. It can now neither get along with nor without machine industry. The present offensive defensive war for dominion may give personal government reprieve, and "the movement for cultural reversion", even if it nominally loses, stands to gain "by the arrest of Western civilization at large".

Professor Veblen is, nevertheless, mildly optimistic as to the results of the war but with no constructive suggestions as to the new order.

It is a brilliant book and well worth reading. The grim, sardonic, subtle, scholastic irony on every page including the foot-notes conveys more than the author seems free to say and more than any brief notice can reproduce. It is an objective application of antidotes for self-satisfaction in any national group.

GUY STANTON FORD.

*The English Catholic Revival in the Nineteenth Century.* By PAUL THUREAU-DANGIN, Secrétaire Perpétuel de l'Académie Française. Revised and re-edited from a translation by the late Wilfred Wilberforce. In two volumes. (New York: E. P. Dutton and Company. 1916. 1xiv, 468; xv, 642.)

AMONG histories of religious movement and religious thought in England M. Paul Thureau-Dangin's *The English Catholic Revival in the Nineteenth Century* must take a first place by reason of its comprehensiveness and of the thoroughness with which the work has been done. The greater part of these two volumes is devoted to the Oxford movement and the Ritualistic movement in the Church of England that developed out of the Oxford movement. But in recounting, always with sympathy and always with clear and painstaking detail, the history of these two movements, M. Thureau-Dangin also tells to a considerable extent the history of the revival of the Catholic Church in England—

the revival that came after Catholic enfranchisement in 1829, and particularly in the period after 1850 during which Wiseman, Manning, and Vaughan were successively archbishops of Westminster. In his long introductory chapter—one of the most strikingly interesting chapters in a book that holds interest from the introduction to the closing pages—M. Thureau-Dangin describes the position of the Roman Catholic Church in England at the opening of the nineteenth century, and contrasts it with the position in 1899, the year when the introductory chapter was written. There are no exact statistics of the strength of the English adherents of the old faith in the first three decades of the nineteenth century. Before the Irish immigration to England began to assume large proportions in the thirties and the forties, Catholicism was mainly represented by the English families, mostly of the landed classes, which had steadfastly adhered to the old faith from the Reformation. Some of these Catholics were still living in retirement and social isolation on their country estates. Others were scattered, and merged in the populations of the large cities. All told, they did not, in 1814, exceed 160,000. England was then a mission. There were no bishops and only four vicars apostolic, with about four hundred priests, who lived as unobtrusively as possible, “remembering all too well the days of persecution, and scarcely daring to wear a dress which would reveal their character”. Chapels were few, without exterior distinction, and hidden away in the most obscure corners of the towns. M. Thureau-Dangin’s introduction was written nearly half a century after the regular hierarchy in England had been re-established in 1850, when Wiseman was made Archbishop of Westminster, and England was divided into twelve Roman Catholic sees.

At the time M. Thureau-Dangin wrote there were a million and a half adherents of the old faith in England, exclusive of those in Ireland and Scotland; and in place of the four vicars apostolic and their four hundred priests of the mission period of the first three decades of the nineteenth century, there were seventeen bishops, an archbishop, three thousand priests, and religious orders of every kind. How this revival was brought about, what it has meant religiously, politically, intellectually, and socially for the adherents of the old faith, what part Wiseman had in it, what part Manning had in it and how it was aided first by the Oxford movement, and later by the Ritualist movement, form one of the most interesting and enlightening portions of M. Thureau-Dangin’s book. It is more than the history of a religious movement. It contributes a part, and an important and essential part, to the general history of England in the era which began in 1832, and ended with the beginning of the Great War. In no existing volume has this history been more faithfully recounted. What may be described as the other two divisions of the book—the history of the Oxford movement and the history of the Ritualistic movement—are equally well done, and are even more characterized by comprehensiveness than the history of the

new era in England for the Roman Catholics. There can scarcely be a source for the history of these movements that has escaped the attention of M. Thureau-Dangin. The actual literature of the Oxford movement—the tracts themselves, the letters and memoirs of Newman, Pusey, Manning, Ward, and of all the other men who were directly or indirectly concerned in it, and the newspapers and reviews of the period—have all been drawn upon, and the abundance of material they offered admirably interwoven into the text. Much the same can be said concerning the history of the Ritualistic movement; and here court records, debates in Parliament, bills that failed and bills that passed, such as the Public Worship Regulation Act of 1870 and the records of the English Church Union and the Church Association, have been drawn upon, in addition to sources similar to those used in the history of the Oxford movement.

M. Thureau-Dangin's sympathies are almost lovingly with the adherents of the old faith in the new era that opened in 1850. His sympathies are also with Newman and Manning, and other men of the Oxford movement; and almost equally with the clergy of the Established Church who were of the Ritualistic movement, particularly with those who suffered at the hands of the Church Association. Another characteristic of the book that ensures it a permanent value is the series of pen-portraits of the men of all three movements. These are admirable; and it is not always necessary to accept to the full M. Thureau-Dangin's estimates of men to appreciate the portraits drawn of them. One lack of the book is obvious. There is no bibliography. It would have been an unusually long one had it been added; but the wide range of sources on which M. Thureau-Dangin has so carefully drawn makes the lack of a bibliography all the more noticeable.

*The Life of Lord Strathcona and Mount Royal, G.C.M.G., G.C.V.O.*

By BECKLES WILLSON. In two volumes. (Boston and New York: Houghton Mifflin Company. 1915. Pp. xi, 543; 533.)

*Strathcona and the Making of Canada.* By W. T. R. PRESTON. (New York: McBride, Nast, and Company. 1915. Pp. xi, 324.)

FOLLOWING quickly upon the death of Lord Strathcona these two lives have appeared, Mr. Willson's a eulogy, Mr. Preston's the opposite. Mr. Willson thinks that Lord Strathcona was so great a factor in the life of Canada that his name was "long synonymous throughout the British Empire with Canada itself"; Mr. Preston considers Lord Strathcona an opportunist, bent on creating a fortune, the servant of great financial interests, the corrupter of political morality in Canada by the lavish use of money in elections. Mr. Willson has had the advantage of access to Lord Strathcona's papers and is, of course, highly official in tone; Mr. Preston writes as an outside critic who has lived